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A

Call to Weeping:

OR A

WARNING

TOUCHING

Approaching Miſeries.

In a Sermon Preached on the 20th of *March*, 1699. At the Funeral of Mrs. *Elizabeth Weſten*, late Wife of Mr. *John Weſten*, who departed this Life on the 17th of the ſaid Month, in the 38th Year of Her Age.

By *Benjamin Keach.*

Gen. 46. 35, 39. *And Rachel Dyed and was Buried.* —— *And Jacob ſet up a Pillar upon her Grave; that is called the Pillar of Rachels Grave unto this Day.*

Pſalm 112. 6. *The Righteous ſhall be in Everlaſting Remembrance.*

London Printed for, and Sold by *John Marſhal* at the *Bible* in *Grace-Church-ſtreet*, 1699. 1. May.

To his Honoured (though ſorrowful) Friend, Mr. *John Weſten.*

Worthy Sir,

I *Cannot but be deeply ſenſible, and much affected, and ſympathize with you in your great Loſs; but the Conſideration of the Happy End and Triumphant Death of your dear Yoke-fellow may greatly moderate your Sorrow. O with what* Raptures *of Joy was ſhe filled! it may well be ſaid of her, ſhe went away Singing; if any thing may convince this* Atheiſtical Age *of the Truth or Verity of* revealed Religion, *one would think the beholding how ſome* Believers in Chriſt go out of the World, *might do it.* Sir, *forbear Mourning,* She is not Dead, but ſleepeth, *and that in* Jeſus too; *Her* better Part *could not* Die, *becauſe ſhe truly* believed *in Jeſus Chriſt; She has left you, but is gone to him, which to Her* is far better. *I hope you and others will never forget that wholeſom and Chriſtian Advice ſhe gave, to Love God, and to*

live to him who willingly became a Sacrifice for our Sins. *I was much affected, when I heard what a Text she had left to be opened at her* Funeral; *But since it was your Purpose and Resolution to* Publish *the Sermon, it would have been well, had I had a little more Time for my Study, and Preparation (for the Lords Day intervening, I had indeed but a few Hours) so that I hope you and others, who either heard the Sermon or now shall read it, will over-look my weaknesses; some few things are here added, which were then omitted for want of Time; and that a Blessing from the* God of Truth *may* accompany *it, and make it profitable to all that Love the Lord Jesus in* Sincerity *(who shall vouchsafe the Pains to peruse it) shall be the Prayers, Sir,*

Of your most affectionate

Horsly-Down, March 23d. 1699.

Brother in Christ, and

Unworthy Overseer,

Benj. Keach.

A

A Call to VVeeping, or a VVarning touching approaching Miſeries.

Demonſtrated in a Sermon Preached at the Funeral of Mrs. *Elizabeth Weſten* Late Wife of Mr. *John Weſten.*

LUKE XXIII. xxviii.

Weep not for me, but weep for your ſelves, and for your Children.

AMongſt the many Motives to a Holy and Pious Life, the Senſe of Death and of Eternity is one. Many live as if this World would never end; and as if the World

to come would never begin: And tho' Death makes so great a Change, yet how little is it thought of by the Generality of People.

Indeed, one of the greatest Motives to Holiness, is the Mercy of God, and a lively Sense of his Infinite Love in Jesus Christ. *I beeseech you by the mercy of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service*, Rom. 12. 1.

God's Wrath being over in Jesus Christ, our Sins Pardoned, and He fully Reconciled, how should this move us to live to Him, who died for us, and rose again. *Shall we sin that grace may abound? God forbid*, Rom. 6. 2. We being made free from Sin (as the Apostle shews) *should have our Fruit unto Holiness*, and so *our End* will be *Everlasting Life*.

One End, Purpose, and Design of God in that Redemption we have by Jesus Christ, is, *that we should be to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved*, Eph. 1. 6. My Brethren, as we were chosen in Christ to be Holy, so to this End I say we were Redeemed; *Who gave himself for us, that he might redeem us from all Iniquity, and purchase to himself a peculiar*

liar People zealous of good Works, Tit. 2. 14. Moreover God is Holy, and we are called with an Holy Calling, therefore we ſhould be Holy. Likewiſe another great Motive hereunto, is thoſe high Priviledges and precious Promiſes made unto us in Jeſus Chriſt; as the Apoſtle ſhews, 2 *Cor.* 6. 17, 18. *Wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch not the unclean thing, and I will receive you.* He ſaith more, *I will be their God, and they ſhall be my People.* Nay, he ſaith, *I will be a Father unto you, and ye ſhall be my my Sons and Daughters, ſaith the Lord Almighty.* And in *Chap.* 7. 1. Saith *Paul, Having theſe Promiſes (dearly Beloved) let us cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, perfecting Holineſs in the Fear of God.* Many think, the grand Motive to Holineſs is our own Happineſs; they ſtrive to lead a Pious Life that they may be ſaved, and it may be feared 'tis that they truſt to, and relie upon; whereas the Argument to true Piety with true Chriſtians, is, becauſe they are ſaved, 'tis to Glorifie God. Our inherent Holineſs is not our Title to Eternal Life, though it is that which tends to make us meet for it; yet not-

withſtanding, there are many other Motives to ſtir us up to a moſt ſerious and pious Life, and amongſt them thoſe taken from the Conſideration of Death are none of the leaſt; I have read that *Philip* King of *Macedon* commanded one of his *Pages* to wake him every Morning by crying at his Chamber Door, *Sir remember you are a Man:* He diſdained not to be put in mind of his uncertain Breath by his ſorry Page; we ought to conſider the Certainty of Death, and yet the uncertainty of the Time, every one muſt ſay with *Iſaac*, *I know not the Day of my Death.* Likewiſe to conſider, what the Effects of Death will be, to ſome it will be an Hour of Sorrow, though to others an Hour of Joy? Was it not a ſad *Bill* that was put up to me *Yeſterday*, of one that ſaid, *He was ſo Sick he could not Live, and ſo ſinful he durſt not Dye:* To one the Thoughts of Death is cauſe of Weeping, but to another a cauſe of Rejoycing, which brings me to the Words of my Text.

Weep not for me, but weep for your ſelves, and for your Children.

Theſe

Theſe Words were ſpoken by our Bleſſed Saviour, when they were leading him to *Golgotha* to be Crucified, and ſuch was their Cruelty, that they laid on him the pondrous Croſs, till (as it is thought) he fainting in the way, they compelled one *Simon* a *Cyrenian* to bear part of it, and ſo *Matthew*, *Mark*, and *Luke* may be reconciled with *John*, who ſays our Saviour bore the Croſs.

Now the *good Women* who loved him dearly, ſorely wept to ſee what their Bleſſed Lord had already ſuffered, and was further now likely to undergo by the Rage of his bloody Enemies; and this was the occaſion of theſe Words, *Daughters of Jeruſalem*, *Weep not for me*, &c.

Daughters of Jeruſalem, both of the Litteral and Myſtical *Jeruſalem*: In my Text are two Parts.

1. A Dehortation, *Weep not for me.*
2. An Exhortation, *but Weep for your ſelves, and for your Children.*

A little by way of Explination.

In the Negative Part, or Dehortation, ſomething may ſeem difficult, for *ought we not to Weep and Mourn in the ſerious Thoughts of what our Lord Jeſus endured*

dured and ſuffered for us? What not one Tear for a bleeding Jeſus!

I Anſwer, It is certainly our Duty to Weep bitterly; as I ſhall ſhew you by and by. Therefore the Words of our Lord are to be taken with Reſtriction.

Firſt, They ought not to Weep inordinately, all inordinate Paſſion for the Sufferings of Chriſt (which poſſibly might riſe in ſome of thoſe Women from natural Love and Affection) may be here forbid; was it not poſſible for ſome of thoſe Women to have a natural as well as a Divine Love to the Lord Chriſt; he was nearly related to ſome of them in the Fleſh, and ſhall ſuch a Friend, ſuch a Relation Dye unbewailed? No! No! He did not forbid them thus to Weep, but he would not have them exceed therein; for [not] doth not imply, *not at all* in many Places of the Scripture, but is to be taken with Reſtriction.

Secondly, They were not to Weep without Hope, touching the Reſurrection of our Bleſſed Lord; *Weep not for me* (as if he ſhould ſay) for though I muſt Dye, yet I ſhall (as I have told you) on the Third Day riſe from the Dead; and

and you ſhall ſee me again; and I ſhall Dye no more.

Thirdly, They were forbid to Weep without Faith, and the certain Knowledge of the grand End and Deſign of his Death, which it appears for ſome time they were (or at leaſtwiſe ſome of them) ignorant of; for when our Lord told his Diſciples that he ſhould Die, *Peter* replied, *far be it from thee Lord*; and this alſo further appears by what he ſaid to ſome of them, after he roſe from the Dead, *Luke* 24. 25. *O Fools, and ſlow of Heart to believe all that the Prophets have ſpoken, ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory?*

Fourthly, They were not to Weep, as if he could not have ſaved himſelf from Death, or on a Suppoſition, that they took away his Life by force, or againſt his Will; no, Weep not (as if he ſhould ſay) for no Man taketh my Life from me; for I freely laid it down of my ſelf, I voluntarily ſurrender up my ſelf to Die: Indeed, if his Life was taken away againſt his Will, or if he had not Power to ſave himſelf from Death, it might render him miſerable; nay, and worſe Conſequences would then follow alſo; therefore, let me add here a few

Argu-

Arguments to prove he Died voluntarily.

1. There was no more Neceſſity lay in God to Redeem *Mankind*, then to Redeem the *fallen Angels?* nor is he any more happy or glorious in himſelf hereby, though his Glory greatly herein appears to his Creatures which he hath made.

2. And as it was a meer ſoveraign Act of Grace in God the Father, ſo likewiſe it was a meer ſoveraign and voluntary Act of Free Grace and Love in God the Son, which moved him to become a Redeemer; for was there any Neceſſity of Nature that lay upon the Son of God to enter into that Bleſſed Covenant with the Father in Eternity, upon our Account? Was he forced ſo to do againſt his own Will and Inclination? No, no, he was at Liberty, whether he would eſpouſe our Intereſt or not, it was a pure voluntary Act riſing from himſelf; God being one, he Acts as one and the ſame God. Evident it is, that the

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This I purpoſed to have delivered in this Sermon, but had not Time, but think good to add it, ſince it is Publiſhed.

Work

Work of Redemption comported with the Wiſdom and ſoveraign Love and Goodneſs of the whole Trinity; I ſay, there was no Neceſſity or Force put upon Chriſt to aſſume our Nature, and to Dye for us: True, perhaps there was a Neceſſity for him thus to do, if we were ever redeemed, and alſo after he had voluntarily entered into that Covenant with God the Father, or had ſtruck Hands with the Father; but his ſtriking Hands, I ſay, was a free and voluntary Act of his own ſoveraign Grace, and Love to Gods Elect; (and wonderful love it was indeed in him to become our *Surety* and Saviour,) which will further appear, if we conſider theſe few Things following.

1. He was not ignorant before he became our Surety, that the whole Payment of our vaſt Debts would fall upon himſelf: Alas! others would never *ſtrike Hands* in *Suretiſhip*, if they knew, or *foreſaw* that they muſt *pay* the Debt for the *Debtor*; but the Son of God well knew this, and yet freely undertook for us.

2. He was not ignorant what he was to be made, even *a little lower then the Angels*, yea poor and contemptible for our

our Sakes. *You know the Grace of the Lord Jeſus Chriſt, that though he was Rich, yet for our ſakes become Poor, that we through his Poverty might be made Rich,* 2 Cor. 8. 9.

3. He was not ignorant of that Death, that Curſed and Ignominious Death he was to Die, and yet freely undertook the Work of our Redemption, he foreſaw (being God) what a bloody Agony he was to fall into, and how his Father (he ſtanding in our Law-place) would hide his Face from him in the midſt of his other Sorrows.

4. He was not ignorant of their great unworthineſs (for whom he came to dye and ſuffer ſuch inconceiveable Miſeries) who were naturally his Enemies, and curſed Rebels againſt him.

5. Nor was he ignorant, how long ſome of thoſe Sinners for whom he Dyed would reſiſt him, and refuſe the offer of his Love and Favour; nay, would let him ſtand *knocking and waiting at their Doors*, after he had done all in Point of Sacrifice, and Payment of their Debts.

6. Neither was he ignorant of our Unkindneſs, and abuſe of his Love and infinite Favour; after we came to receive and accept of the offers of his Grace, and cleave to him; and yet for all this,

this, he freely ſtruck Hands with the Father in that bleſſed Covenant.

Obj. *But doth not our Lord ſay, that it behoved him thus to Dye, or that he ought to Dye?* Was he not then conſtrained ſo to do, *thus it is written, and that it behoved Chriſt to ſuffer*, &c. *Luke* 24. 46.

I Anſwer, This refers to Chriſt as cloathed with our Nature, and as one that had engaged himſelf to ſuffer in our ſtead; conſidered as Mediator, he become God's Servant, and it was then indeed neceſſary. See *Charnock*.

God (as one well obſerves) cannot be forced to do any thing againſt his Will, and if Chriſt had been thus compelled, there had indeed been Cauſe for the *good Women* to Weep. Beſides, alſo no Man is, or can be forced againſt his Will to become a Surety, the Obligation requires that the Act be free and voluntary, and that the Perſon be at his own free diſpoſal in that Matter, as I might further ſhew.

Obj. *But did not our Saviour ſhew ſome kind of Unwillingneſs in his bloody agony? If it be poſſible, let this Cup paſs from me.* —— *Father*,

——*Father, ſave me from this Hour*, John 12. 27.

Anſwer, This ſtruggling might riſe from the Humane Nature; though the Humane Nature of Chriſt was Innocent, yet it was weak; as one obſerveth.

2. This may ſhew, that our bleſſed Lord was really Man as well as God, yea God-Man in one Perſon.

3. As God he knew what he was to ſuffer, but as Man *he made Supplication with ſtrong Cryings, and Tears, and was heard in what he feared*, Heb. 5. 15. It was not, as our Divines obſerve, from any unwillingneſs that was in him to Dye, but from the ſenſe of that Wrath which began to lie upon his Soul, which we muſt have born for ever, had he not born it for us, or in our ſtead: This therefore ſhews that what he felt and ſuffer'd was intolerable to Humane Nature, unleſs ſupported by the Infinite Deity.

4. He ſaw the comfortable Influences of God ſuſpended, and felt the Indignation of God due to us for our Sins, breaking out upon his Human Soul and Body; and alſo the Law letting fly all its Curſes and fiery Darts againſt him. God is the ob-

object of Fear in his Vindictive Juſtice, his Wrath is terrible, and from hence he might cry out and ſpeak theſe words, that we may know the evil of ſin, and the greatneſs of that Wrath which he bore that was due to us; and alſo to deter all wicked men from their ſins, and to make them ſenſible of that pain and anguiſh they are like for ever to undergo, that ſo they may fly to Jeſus; and that Believers may prize and love their Saviour with the greater affection.

5. It may be to ſhew to us, that there was no other way to ſave our Souls from Hell, *If it be poſſible let this Cup paſs from me:* If it may comport with thy Wiſdom, Juſtice and Holineſs, let me be ſpared; but he knowing this only was the way God had found out, cried, *not my will, but thy will be done.*

6. It might be to ſhew, how we in moſt diſmal afflictions ſhould learn of him to ſubmit unto the Will of God.

7. May be it was not conſiſtent (as Worthy *Charnock* notes) with that Reverence which Chriſt always ſhewed to God, had he not been ſenſible; and alſo had not ſhew'd how ſenſible he was of the ſharpneſs of that Puniſhment which he muſt bear, as he was a conſtituted-Sinner in our ſtead. Fur-

Further more, ſaith this Author (with others before him) "Though the Per-
" ſon of our Saviour was but one, yet
" he having Two Natures, had Two
" Wills, a *Divine*, and a *Humane Will*;
" otherwiſe he were not God and Man:
" If he had not a Humane Soul, he was
" not Man; and if he had not a Humane
" Will, he had not a Humane Soul. As
" truly as he took our Nature, ſo he
" took the Laws of it, whereby it can-
" not effect Pain, but ſhun whatſoever
" it apprehends is hurtful to it. ——
" As Wrath was an Evil againſt Hu-
" mane Nature, Chriſt deſired to de-
" cline it; but as it was an Atonement
" for Sin, and to appeaſe God's Wrath,
" and ſave his People through the worth
" of his Sacrifice, ſo he deſired to un-
" dergo it.

He willingly Suffered, it appears,

1. By his entering ſo freely from all Eternity into Covenant with the Father for us.

2. By his chearful coming into the World to do his Father's Will, it was his Meat and Drink. *Lo I come to do thy Will, O God*, Heb. x. 5.

3. By declaring that his delight was with the Sons of Men, *Prov.* viij. 31. from everlaſting.

4. By

4. By his own Expreſſions concerning his laying down his Life, *John* x. 17, 18. *Therefore doth my Father love me, becauſe I lay down my Life, that I may take it up again. No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and have power to take it up again.*

5. By his ſaying, to this end he came into the World.

6. By ſaying, How am I ſtraitned until this work is accompliſh'd, *Luke* xij. 50.

7. How did he rebuke *Peter*, when he ſaid, *Lord, far be it from thee.*

8. By ſaying, *The Cup which my Father gives me to drink, ſhall I not drink it*, John xviij. 11.

9. Alſo how freely did he ſurrender himſelf, *Whom do ye ſeek? Jeſus of* Nazareth; *I am he.* He was God, therefore could not be conſtrain'd; it had been Injuſtice to puniſh an innocent Perſon forced to become a Surety.

The Merits of his Sufferings alſo depended upon the Father's Acceptance, and the Son's Voluntary Obedience, as all our Reverend Writers do accord. So that from the whole I infer, They were not to weep through the Ignorance of

of this Matter, as thinking his Life was forced from him.

Fifthly, Neither ſhould they weep as if he was by Death made miſerable. Some in Death are undone for ever, *viz.* they die and are Damned to an endleſs Eternity: May be *David*'s fear touching the State of *Abſolom*, made him weep ſo bitterly for his Death, who died in Rebellion againſt his Father; but my Brethren, although great Wrath, and the horrid Guilt of our Sins lay on Chriſt, yet he was not utterly forſaken and deſerted of his Father, becauſe he fully ſatisfied his Divine Juſtice, and could plead in the midſt of his Anguiſh his Intereſt in God, *My God, my God, why haſt thou forſaken me?* He knew full well all his Sorrows would be ſoon over, therefore could not be lamented as one miſerable and for ever caſt off by the bleſſed God. Death hereby was conquered, *by Death he deſtroyed Death, and he that had the power of Death, which is the Devil, and delivered them who through the fear of Death were all their lives time ſubject to Bondage*, Heb. ii. 14.

Sixthly, It was his Father's Will (as you have heard) that he ſhould die, nay the reſult of that bleſſed Counſel held in Eter-

Eternity, *him being deliver'd up by the determinate Counſel and Foreknowledge of God, ye have taken, and by wicked Hands have Crucified and Slain*; therefore they were not to weep in oppoſition to, or, as being ignorant of the Will and Purpoſe of God, touching his Death.

Seventhly, They were not to weep, as being ignorant of that great Glory which his Death would bring unto God, in reſpect unto all the Glorious Attributes, and *how Mercy, Truth and Juſtice would hereby meet together, and Righteouſneſs and Peace kiſs each other*, Pſal. lxxxv. 10.

Eightbly, Nor ſhould they weep, as being Ignorant of the neceſſity of his Death, if ever we are Redeemed; nor of that infinite Good that would hereby redound to all God's Elect.

Ninthly, They ſhould not weep, becauſe Death would put an end to all his Sorrows and Miſeries, whoſe whole Life was a Life of Trouble, and therefore he was called *A Man of Sorrow, and acquainted with Grief.* What ſhall he now be near to his happy Deliverance out of this miſerable World, ſo as never to know or feel Pain and Miſery more, and ſhall his deareſt Friends weep?

Tenth-

Tenthly and Laſtly, They were not to weep, becauſe by Death he ſhould be exalted, and enter into his Glory. *For we ſee Jeſus, who was made a little lower than the Angels, for the ſuffering of Death crowned with Glory and Honour.* He merited a Crown of Glory for himſelf, and for all his Elect; *Therefore will I divide him a Portion with the great, and he ſhall divide the Spoil with the Strong, becauſe he poured forth his Soul unto Death, and he was numbred with Tranſgreſſors*; Pſalm liij. 12.

Secondly, In the Affirmative, *We may, nay ought to weep, and be affected and afflicted for what Chriſt ſuffered for us.*

1*ſt*. Becauſe our ſins were one cauſe of his Suffering; our Sins ſlew him, and may be ſaid to be the Spear that pierced his tender Heart.

2*dly*. Becauſe of the Bitterneſs of his Sorrows and Sufferings for us. Certainly it is ſo far lawful to weep upon this account, that it is a ſin not to do it: And now that this is our Duty, appears,

1. From the Type, *the Paſſover was to be eaten with bitter Herbs*; and what did that figure forth, but that we who receive

ceive Jeſus Chriſt ſhould feed by Faith upon him in the bitter ſenſe of our Sins, that put him to ſo much Pain and Sorrow.

2. Becauſe it is the effect of ſaving Grace: Such that receive the Grace of God in Truth are moved to mourn for him. *I will pour upon the Houſe of David, and upon the Inhabitants of Jeruſalem the Spirit of Grace*, &c. —— What then? what Effects will this have on their Hearts? *They ſhall look upon me whom they have pierced, and they ſhall Mourn for him, as one mourneth for his only Son, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt-born*, Zech. 12. 10.

3. Becauſe of the great Dignity of his Perſon, he was God Co-equal with the Father, his Eternal Son; *The brightneſs of the Fathers Glory, and the expreſs Image of his Perſon*, Heb. 1. 1, 2, 3. What not one Tear to ſee ſuch a Perſon hang on the Tree, and lie bleeding on the Croſs? He that was the Darling of Heaven, the Object of the Fathers moſt choice Affections, and the Delight of his Soul: Shall he be afflicted by Heaven, Earth, and Hell, and we be not grieved? Shall *Judas* one of his own Diſciples

ples betray him, *Peter* deny him, and the Father forſake him, and we not Mourn?

4. Conſider, for whom he died, were they his Friends, or ſuch that loved him, were they deſerving Perſons, were they ſuch that were Lovely, and might draw his Affections by the Excellency of their Beauty; or ſuch that could ever requite him, for ſuch Expreſſions of his Love and Favour; No, no, not Friends but Enemies, not well deſerving but ill deſerving, nay Hell deſerving Creatures; not beautiful and nobly deſcended, but vile, loathſome, and filthy Creatures, baſe Born, and the offspring of an ignoble and curſed Stock, and ſuch that were never able to make him the leaſt Recompence.

5. Is not the Holy Supper ordained, partly to move our Affections, and melt our Souls into Tears; hath he appointed an Ordinance to repreſent his bloody Paſſion, and ſet before our Eyes, how his Body was broken, and his Blood poured forth; and would he not have us Weep upon the ſight and thoughts thereof? No ſurely, and would he have this often repeated, and yet not have our Souls affected? certainly this cannot be

be his meaning : So much as to this.

But *Thirdly*, Whereas our Lord ſaid, *Weep not for me*, it may denote Three Things.

1. His fittedneſs or preparedneſs to Die.
2. His willingneſs to Dye.
3. His happineſs in Death.

And thus it was, I doubt not, in a meaſure, with our dear Friend Departed.

She was prepared to Die, She was willing to Die, and was Happy in her Death, and therefore could ſay *Weep not for me, but Weep for your ſelves, and for your Children.*

From my Text thus opened, I ſhall obſerve two Points of Doctrine.

Doct. I. *There is no real Cauſe to Weep for ſuch that are fitted and prepared to Die.*

Doct. II. *That there may be Cauſe to Weep for our ſelves, and for our Children, who ſurvive.* A little briefly to each of theſe Propoſitions. I ſhall in ſpeaking to the firſt of them.

1. Prove it.
2. Apply it.

1. Now that there is no Cauſe to Mourn or Weep for them that are fitted and prepared to Dye; (I mean upon their Account) may appear, and be fully demonſtrated from the Conſiderations of thoſe great Benefits ſuch do receive at Death. My Brethren, moſt of that which a Believer hopes for he receives not until then, 'tis not in this Life, no, *if in this Life only, we had Hope in Chriſt, we were of all Men moſt miſerable*, 1 Cor. 15. *The Wicked is driven away in his Wickedneſs, but the Righteous hath Hope in his Death*, Prov. 14. 32. The beſt of a Believers Comfort begins when his Life ends; *The Day of their Death is better then the Day of ones Birth*, Eccl. 7. 1. But wo to the Wicked, Death is that terrible Gate that opens unto them a frightful, endleſs Eternity, and ſtrips them of all their Rich Treaſure and Honour. *Wo* (ſaith Chriſt) *to you that are Rich* (Rich but Ungodly) *you have received your Conſolation*, Luke 6. 28. I have read of a *Queen* of this Realm, who ſaid ſhe *preferr'd Her Coffin before Her Cradle*, but every true Believer may prefer a Coffin before an Earthly Crown and Kingdom.

A

A Believer at Death receives great Benefit and Immunities, Hiſtory tells us of one, who after he had done moſt noble Exploits in a religious Way, *begged of God that which would be moſt beneficial to him*, who going to Bed ſlept his Laſt; which cauſed his Friends to ſay, Death was moſt profitable; But to deſcend to Particulars.

Firſt, A Saint at Death obtains his Freedom, *Apprentices* and *Bondmen* long till their Time is out; our Time of Bondage and Servitude is not out till Death comes, then we are out of our Time in Eternity, and made Free for ever.

Secondly, A Believer then is freed of the Body of Sin and Death, it may be called a Body, becauſe of its weightineſs; and a Body of Death, becauſe of its Loathſomeneſs, it is the Reliques of the worſt of filthineſs. *O wretched Man that I am* (ſaith *Paul*) *who ſhall deliver me from this Body of Sin and Death*, Rom. 7. 24.

Thirdly, It is a baſe *Make-bate*, that ſets a Man againſt himſelf, others ſet one Neighbour againſt another, and that is a horrid thing; but this *Make-bate* ſets a Man at Variance againſt himſelf, it puts all out of Order, and into Confuſion in a Mans own Soul; ſo that his Peace is continually interrupted.

2. 'Tis like a Curſed *Inmate*, that continually diſturbs us, but we can't warn him out, he is never diſpoſſeſſed until Death comes.

3. Or like *Evil-ſeed*, or a *curſed Weed* ſo rooted in our Garden, that we cannot pluck it up though it ſpoils the good Seed, and hinders the growth of all thoſe precious Flowers planted therein.

4. Or it is like a *filthy Ulcer* that marrs our Beauty.

5. Or like a curſed Law which deſtroys our Liberty, and holds us in Bondage, or carries us into Captivity, being furiouſly executed by the Prince of Darkneſs, and that remaining Strength which he hath ſtill in our Hearts.

6. Or it is like an *evil Diſeaſe* that infeebles, and debilitates all the Members, and Powers of the *new Man*; ſo that a Believer may ſay with *David* (hereby) *I am become weak this Day, though anointed King*, 2 Sam. 3. 39. Theſe Sons of *Zerviah* are too often too hard for us; *The good I would, I do not, but the Evil I would not that do I.* Now Brethren we are not, cannot be freed from this Body of Sin until Death comes, and then we are for ever delivered from it, we put off our *Body of Fleſh*, and Body of *Sin*, both together.

Se-

Secondly, Becauſe at Death a Believer is freed from all his Fears. True, he is deliver'd from *ſlaviſh-fear* whileſt he lives; Chriſt hath freed all that believe on him from the *Servile-Tormenting* Fear of Death, which Bleſſing they poſſeſs according to the Degree, or Meaſure, and Exerciſe of Faith; but notwithſtanding this, yet they are not delivered from all ſorts of diſquieting Fear until they Die.

I. Their own Sins makes them fear, leaſt God ſhould with-draw, or hide his Face from them.

II. They Fear the Conſequences or Effects of the Sins of Profeſſors, and of the horrid Sins of a wicked World: *I am afraid of thy Judgments*, ſaith *David*, and again ſaith he, *at what Time I am afraid I will truſt in thee.* The diſmal Diſpenſation of Gods Providences makes the beſt of Men to fear; nay, and this fear may ſoon, to purpoſe, diſtreſs the Living, *Mens Hearts ſhall fail for Fear, and for looking after thoſe things which ſhall come to paſs*, Luke 21. 26.

O ſaith a Child of God, What will become of the Goſpel? What will become of the Churches? What will become of our Liberties? Of our Eſtates, of our Children, if God ſhould leave us?

How ſhall I ſtand at the overflowing of *Jordan*? *How ſhall I eſcape all thoſe Things, that ſhall come to paſs and ſtand before the Son of Man?* Do you not ſee a Cloud ariſing as big as a Mans Hand, which makes you afraid.

III. Becauſe a Believer at Death is freed from all his Troubles and Incumbrances to which whilſt in this World he is ſubjected, Life and Sorrow (while we are here) are Married together, and Death only breaks thoſe Bonds, *Man is born to Trouble, as the Sparks fly upwards*, Job 5. 7.

IV. At Death a Believer is freed from the Tyranny, and Oppreſſion of the Ungodly; *There the Wicked ceaſe from troubling, and the weary are at reſt*, Job 3. 17. *There the Priſoners reſt together, they hear not the Voice of the Oppreſſor*, verſe 18. What can we look for or expect in this World but Tribulation, that Lion that now ſeems to be Chained, may ſoon be looſed again; we can't ſay, yet trouble ſhall not riſe up the ſecond Time, for until Satan is bound, the Godly muſt look for little Quiet.

V. A Believer at Death is freed from all his *Care*; the Mind of a Chriſtian is full of perplexing Thoughts while he

he remains here, there is a Care though it is not ſinful, yet it is afflictive; many a Believer is made to *Eat the Bread of Carefulneſs*, as well as to *Drink the Water of Affliction*.

VI. At Death a Believer is freed from all *Clouds*, that oftentimes while here *interpoſe* betwixt his Soul and Jeſus Chriſt; he loſes too often the ſight of the *Sun of Righteouſneſs*, though it is ſo pleaſant for his Eyes to behold him; *the Children of the Day, and of the Light*, may walk in Darkneſs, and have but little, nay no Light of Comfort at all, *Iſa.* 50. 10.

VII. He is then freed alſo from all his Labour, all things here are full of Labour, *Eccl.* 1. 8. Man is to eat his Bread with the Sweat of his Brows; there is the Labour of the Hands, and the Labour of the Heart, the Mind of Man is full of labouring Cogitations to attain that which he purſues, *Paul laboured more abundantly then them all*, 1 Cor. 15. 10. The Work of a Chriſtian is laborious, but *their Labour is not in vain in the Lord*, 1 Cor. 15. 58. Miniſters are called *Labourers, wherefore we labour and ſuffer Reproach, know them that labour among you*, 1 Theſ. 5. 12. All that fear God find their hands full of labour, this is our working-time,

but at Death we go to Bed, *Bleſſed are the Dead which Die in the Lord, from henceforth Yea, ſaith the Spirit, that they may reſt from their Labour; and their Works do follow them*, Rev. 14. 13.

Secondly, We ought not inordinately to Weep for ſuch that are fitted and prepared to Die; becauſe Death is gain unto them, they gain, ſaith one, a Writ of Eaſe from all Trouble; I, but that is not all. For,

1. They gain a perfect State, Perfection is not to be attained to in this Life, but the Souls of Believers are made perfect at Death, not before, nor after Death, but in Dying; our Breath, and the Pollution of our Souls depart together, we read of the *Spirits of Juſt Men made Perfect*, Heb. 12. 23. They are made perfect in Holineſs, here we are delivered from the Guilt, Power, and Puniſhment of Sin; but at Death from the being of Sin, though we are ſanctified in every Part while we live, yet 'tis but in Part, but at Death perfectly: Death therefore does more for Believers, then all Ordinances do, or can do for them; they do not only obtain perfect Peace, or enter into Peace, but obtain alſo glorious Purity; not one vain Thought

Thought more ſhall their Souls be moleſted with, nor any Temptation of Satan. *He that is Dead, ceaſeth from Sin*; Death is the Paſſage into the *True Canaan*, that flows with Milk and Honey, with Innocence, and Happineſs for ever; there is nothing which can diſturb the Peace, or corrupt the Purity of the Bleſſed that Die in the Lord: All the Faculties of the Soul are raiſed to the higheſt Degrees of Natural and Divine Perfection now they are only renewed, but at Death elevated to the higheſt pitch; the *Underſtanding* clear, the *Memory* firm, the *Will*, and *Affections* ardent and vigorous.

2. They gain more clear and glorious ſights of God in Jeſus Chriſt, they are near the Throne and are in his glorious Preſence; *where there is fulneſs of Joy*, and inconceivable *Pleaſures for evermore*, How refreſhing is the ſight of Chriſt by by Faith, *If now tho we ſee him not, yet believing, we Rejoyce with Joy unſpeakable, and full of Glory.* What will the Fruition and clear Viſion be? thoſe Bleſſed Spirits above behold the glorified Body of Jeſus Chriſt, *While we are at eme in the Body we are abſent from the Lord*, 2 Cor. 5. 6.

3. They gain more *Peace* undiſturbed Peace; we have Peace with War here,

but their *war-fare* is accompliſhed; we have Peace in Chriſt but they have Peace with Chriſt. A Woman whoſe Husband is a Thouſand Leagues from her, yet hearing of him, and receiving Kind Tokens of his Love hath much Peace and Satisfaction, but what is that to her enjoying his Preſence and Company?

4. They at Death gain a *better Place*, they go from the *Valley of Tears*, to the *Mount of Joy*; from a place of Dragons, nay of Devils to a place where no Devil is, nor Diabolical Emiſſaries. It was a ſtrange Saying of a *pretty Child*, about Six Years of Age, to his Mother not long ſince, and not far off of this place, *Mother, I would not live here, but go to a place where there is no Devil.* Indeed this World is full of Devils who *go about like roaring Lions ſeeking whom they may devour.* But there is no Devil above!

They leave a poor Cottage to dwell in a Noble Palace. *For we know that if our Earthly Houſe of this Tabernacle were diſſolved, we have a building of God, an Houſe not with Hands, Eternal in the Heavens,* 2 Cor. 5. 1.

5. They gain better Company; True, they had the Society of the Saints here; Ay, but they are ſuch Saints that often

often greived them, *frail, and imperfect Saints* too unconſtant in their Love and wavering in their Affections, divided Saints, ſome of them too ſubject to reproach and revile each other, Saints that have their Spots, and many Blemiſhes; But they go to glorified Saints, who are all of one Heart, and not only one in Affection, but in Judgment alſo; which agree and harmoniouſly ſing Eternal *Hoſanna's* to God and the Lamb.

6. They gain perfect Victory, Dignity and Honour, white Robes and Cœleſtial Crowns are given unto them, *Rev.* 6. 9. *I ſaw under the Altar the Souls of them that were ſlain for the Word of God* —— *and white Robes where given to every one of them*, &c. —— *they caſt their Crowns* (at Jeſus feet) *Rev.* 4. 10. *or before the Throne.*

7. They hunger no more, and thirſt no more, all Tears are wip'd from their Faces, they Sin no more, ſuffer no more, and die no more, their gain and bleſſedneſs exceeds all our Thoughts, and explicite Deſires; what ſhort of the Eloquence and Experience of an Angel can ſet forth what they gain and poſſeſs above? beſides that which Crowns all, is that the Life above is Eternal; as they have full

full Communion with Chriſt and enjoy the Fountain of Life, and ſwim in Rivers of Pleaſures, ſo what can interrupt or put an end to their Happineſs which is Everlaſting or Eternal. Thus from the whole we may ſay, *Weep not for them*; there is no cauſe, theſe things being conſidered, but a little by way of improvement..

The *Application.*

1. We infer, that there is a vaſt difference between the State of Saints on Earth and the Saints in Heaven; the beſt of Men and Women here have *bitter* as well as *ſweet Sorrow* as well as *Joy*, and *Sin* as well as *Grace*, they have their *Buts*, their *Imperfections*, we have not put off our *Armor*; but tho it be thus, yet muſt not the vertues of Saints be mentioned? do they deſerve no Praiſe? becauſe in ſome things they may not be Praiſe-worthy, the Scripture Records the Sins and Miſcarriages of gracious Perſons as *Noah*, *Lot*, *Jacob*, *Moſes*, *David*, *Peter*, and many others alſo, but doth it not Record their vertues, or what was praiſe-worthy in them? a Saint carries all to Heaven with him, that was his

his Riches he carries his Gold thither, and leaves all his Droſs behind him.

Our Dear Friend departed, I am ſure excelled many (though all have their Buts, their Weakneſſes, their Infirmities) Yet *Her Works Praiſe Her in the Gate.* What Zeal for God did She ſhew, and what Love to his People? And how did She long to ſee Her Relations, and all thoſe She dearly Loved to be in Chriſt. O the Prayers She put up for them, and the Pains She took with them, and the good Counſel She gave them, and O what a bleſſed End did She make? The *End Crowns all*, with what Joy was She filled? She even broke forth into Raptures of Joy; ſhe would have none to Pray for Her Life; I am certain, our honoured Brother hath loſt a dear and helpful Yokefellow, and her Near Relations and Kindered, a good Friend; and this Congrgation a good Member, yet mind the Text She Left, *Weep not for me*, &c. No, no, there is no Cauſe in reſpect of Her, *Death is gain* to Her, *She had hope in Her Death* and let Her *be had in Everlaſting Remembrance*, but it is loſs to them She has left behind.

2. I *Infer*, that none are ſo Happy as Believers, neither are they ſo Happy whileſt

whileſt they Live, as they are when they Die.

3. Moreover, I *Infer*, there is a vaſt difference between the Death of the Godly, and the Wicked; the one are great Gainers, the other are great Loſſers.

1. The Wicked at Death are great loſers.

1. *They loſe the World*, which they valued above Jeſus Chriſt, they loſe their God, and what had they more? the World is their God, they loſe their Treaſure, their Gold and Silver, which was their Hope, and Die not worth one Groate, they carry none of their Riches out of the World with them, 1 *Tim.* 6. 7. They loſe their Pleaſures, and all their Honour, and are brought to Shame and Everlaſting Contempt. *Saladine* a *Turkiſh-Emperour*, commanded after his glorious Victories, that a *white Sheet* ſhould be carried before him to his Grave, upon the Point of a Spear, with this Proclamation, *theſe are the Spoils that* Saladine *carrieth away with him of all his Triumphs, and Victories, of all the Riches and Realms that he had, now nothing is left but this Sheet.*

2. *They loſe their hope*; Wicked Men are full of Hope, of a better Life, but at Death

Death all their Hope periſhes, their Hope of long Life, their Hope of Heaven is then cut off, *Job.* 3. 14. *Whoſe Hope ſhall be cut off, and whoſe Truſt ſhall be as the Spiders Web.*

3. *They loſe their Souls*, and nothing can repair that loſs, *What doth it Profit a Man, if he ſhould gain the whole World and loſe his own Soul*, Mat. 16. 26. No Loſs like this loſs, many bewail the Body forſaken of the Soul; but O how ſhould he be bewalled, that is for ever forſaken by the Bleſſed God: O there is ground to Weep indeed for the Ungodly, who at Death loſe their Souls.

4. *They at Death loſe Heaven*; I mean, they then ſee that they have loſt God, loſt Chriſt, and have loſt Heaven, and that too for the love to a curſed World, and through love to their baſe and filthy Luſts, they depart from him as being Curſed and undone Creatures for ever more; and are caſt into Hell, in that hour their Breath departeth out of their Bodys, their Souls are in Torment; as it is ſaid of the Rich Man's Soul. The *Rich Man died*, and what's next, *in Hell he lifted up his Eyes being in Torment*, Luk. 16. 23.

4. *We Infer*, That there is no Reaſon for

for any true Chriſtian to be unwilling to Die; are any unwilling to accept of the higheſt Perferment; is a young Prince troubled that his Coronation-Day is come, or an Heir that he is arrived to full Age, to inherit his Eſtate; doth a Virgin grieve that Her Wedding-Day is come, when ſhe is to be Married to a great Noble, whoſe Goodneſs, Honour and Beauty is admirable? or is a Man who is wearied with hard Labor, troubled to think he is going to reſt? At Death a Believer's chiefeſt Preferment is come, his Coronation-day is come, his Marriage-day is come, and his weary Body then goes to Bed, and his Soul to Eternal Reſt; *Brethren*, the Righteouſneſs of Chriſt is our Title to Heaven, *viz.* his active, perfect, Obedience to the Law of God, but Death gives us the immediate Poſſeſſion thereof.

5. We may therefore from hence alſo Infer, What great Folly they are guilty of that ſeek not this only Title to Heaven, by laying hold of Jeſus Chriſt by the Faith of the Operation of God, or through the Spirit do not ſeek a vital myſtical Union with the Lord Jeſus. Many think that their Faith, their Repentance, their Obedience, or their inherent Righteouſneſs is their Title to Heaven.

Heaven. O take heed, be not deceived by the Errors of theſe times if you have no other Title to Heaven, but what is wrought in you, or done by you; you will certainly at Death drop into Hell. Faith, *&c.* may evidence the goodneſs of your State, but you cannot plead your Faith, nor your Holineſs and ſincere Obedience as that which gives you a Right and Title to Eternal Life. Tis only Chriſts Obedience, and yet without Faith no man is actually poſſeſſed of this Title, *Chriſt in you the hope of Glory* Col. 1. 27. *He that believeth not ſhall be Damned*, Mark. 16. 16.

5. Here is Comfort to Dear Pious Relations, who mourn for the Deceaſed, your Wife is *Taken away from the evil to come*, and which Evil may ſoon come; your Friend is gone to Chriſt and when Chriſt comes ſhe and all that ſleep in Jeſus will God bring with him: *When Chriſt who is our Life ſhall appear, we ſhall appear with him in Glory*, Col. 3. 4. Therefore Weep not for Her, *Weep not for me, but weep for your ſelves, and for your Children.*

This brings me to the *ſecond* Propoſition.

Doct.

Doct. II. *That there may be cauſe to weep for our ſelves and for our Children that ſurvive.*

1. This alſo I ſhall endeavour to prove and demonſtrate.
2. Apply it.

Firſt. There may be cauſe to weep in reſpect of internal evils that we groan under.

Secondly. In reſpect of external evils which we feel, and have cauſe to fear.

1. Weep for your ſelves (as if our Lord ſhould ſay) for you are Left to combat ſtil with your Spiritual enemies, *viz.* the *Fleſh*, the *World*, and the *Devil*: you have not yet put off your Armor, you are ſtill and ſhall be afflicted *with the Body of Sin and Death, we groan being burdened*, 2 Cor. 2. 5, 4. We have peace but not without trouble, we have Light but not without Darkneſs, Joy but not without Sorrow, Honour but not without reproach, and diſhonour; we have Faith but not without Doubts, eſpecially it is thus with ſome of us; we have grace but not without Sins: we meet with ſore Trials and Temptations from Satan and

and ſometimes may be under the hidings of Gods face and the withdrawing, of Jeſus Chriſt, and be toſſed as with a tempeſt and not comforted.

Secondly, We may have cauſe to weep for our ſelves and for our Children, *in reſpect of Eternal evils which we feel, and may fear.*

1. *From thoſe Loſſes*, and ſad diſappointments which we do, and may meet with all; We perhaps, have *ſown much and bring in little, We eat and yet may be have not enough, Hag.* 1. 6. *Cloathed but not Warm, earn Wages, but put into a Bag with holes*; God has ſtrangely blaſted Men in their Trades Callings and Expectations. O ſaith one, if the Times hold thus what ſhall I do for Bread for my Family? and ſays another, what ſhall I do to get Money to pay my Debts? diſtreſs of Nations, Sirs, are come and a coming, and this may be cauſe for ſuch to Weep that do ſurvive.

2. *We may have Cauſe to Weep, from thoſe Pains, Diſeaſes, and ſad Diſtempers, which afflict our Bodies*; Many may and do Groan upon this Account.

3. *And alſo upon the Conſideration of their Children*, Who go on in the Broad-Way, taking wicked Courſes, and ſeem to

to be wholly under the ruling Power of the God of this World, O ſaith the poor Father and the poor and ſorrowful Mother, this and that Child I think will anon break my heart, they are *Stubborn*, and *Rebellious*, *Hardned*, I fear in *Sin*, and regard not my Crys, nor my prayers and good Counſel; I know not what will become of their Bodies, but O what will become of their precious Souls, O their Souls! their Souls!

4. *The Inormities and great Evils of Profeſſors* is cauſe enough to make us Weep and all that Love Jeſus Chriſt, We may wiſh with *Jeremiah*, *Oh that my Head were Water and mine Eyes a Fountain of Tears, that I might Weep Day and Night*, Why what is the matter, *they are an Aſſembly of Treacherous-Men, They bend their Tongues like their Bow for Lies, but are not valliant for the Truth upon the earth, they proceed from Evil to Evil* &c *Take heed every one of his Neighbour and Truſt not in a Brother* —— Jer. 9. 1. 2. 3. 4. If ever any Day lookt like the Day the Prophet ſaw, I think it is this, we may ſay with Paul, *Many walk of whom I have told you often and now tell you even Weeping, they are enemies of the Croſs of Chriſt*, Phil. 3. 18. How is Religion expoſed, and Gods Name

Name dishonoured, few have a heart to do for God, and some that God Stirs up with some degree of Zeal, are but defamed, and vilified for so doing, especially if things prosper not according to expectation.

5. *Have we not cause to Weep for the horrid and Crying Evils and Abominations of this wicked Generation*; Certainly, no times exceeded these upon this account, *I beheld Trangressions and was grieved, saith David*, Psal. 119. 158. Again, he saith, *Rivers of Water run down mine Eyes because Men keep not thy Law*, Psal. 119. 136.

6. And more directly to the purport and design of our Blessed Lord in my Text, We ought to mourn for our selves and for our Children in regard of those sore and bitter Calamities that are Approaching. Our Lord, no doubt, on this occasion gave these Women a hint of those lamentable and dismal distresses that were coming upon *Jerusalem*, and on the whole Nation of the Jews, and upon the Church of God; mind the words following, *for behold* (saith he) *The Days are coming in which they shall say, Blessed are the Barren, and the Wombs that never bare,*

and

and the paps which never gave ſuck, then ſhall they begin to ſay to the Mountains, fall on us, and to the Hills cover us, Luke 23. 29 30. *For if they have done all theſe things to the Green Tree what will they do to the dry,* ver. 31. Bleſſed are they (as if our Lord had ſaid) that have no Children: no Sons to be expoſed to War, Blood and Slaughter; no Daughter to be Raviſhed, and then fearfully mangled, and cut, and torn into pieces, which fell out upon many of them and their Children: Well and what of this (perhaps ſome may ſay) what is this to us? why Brethren, ſee now we are in Peace, Bleſſed be God, under a good King whom God in Mercy preſerve, We have the Goſpel, we have Ordinances, and Liberty, and ſet under our own Vines, and Fig-Trees, and none at the preſent make us afraid, but alas, alas! what evils are near we know not; may be God ſet this Text of Scripture upon the Heart of our dear Friend deceaſed for me to open, as God might help me, at her Funeral, to warn us; and as for my part I fear that a diſmal Day is coming (of which I have often hinted to ſome of you) when perhaps (as one ſome years ago hath writen) ſuch that *Now walk the Streets in State ſhall run the Streets in di-*

distraction †. The Crown I fear is near falling *from our Heads, and we may say, wo to us, we have sinned*, Lam. 5. 16. We may ere long, cry, *Ichibod, the glory is departed*, or where is the Glory? 1 Sam. 4. 21. We have many sad signs upon us as *Jerusalem* had, tho perhaps many see them not, nor will believe what I speak of, I wish it be not the removing the Gospel — is it intayled on us and on our Children? no, no, the Seven Churches in *Asia* lost it, their Candlesticks are long ago removed, *France* and the *Palatinate* once had it, but have now near lost it, O what a woful condition are the Witnesses of Christ or Saints of God in there, and look to it O *England*, is not thy Day near? *are the witnesses yet slain? if not, what is Approaching?* how have our Prophets been mistaken? they have found no Vision, Lam. 2. 9. Or as the Spirit saith, *they have seen vain and foolish things, they have not discovered thine iniquities, but have seen for thee false burdens*, ver. 14. Who is able to tell us, *When will be the end of the Wonders* what a *Confederation* is there at this time amongst the *Popish Princes*, how low is

† See *Reeve's*, a Book called a Cry to *Nineveh*, or Gods Voice to *London*.

the

the *Proteſtant Intereſt* a broad? and how weak and divided at home? that Year, that ſome have oft Talk'd of, as the beginning of our joys, may prove the beginning of our greater ſorrows Sirs I am no Prophet, nor Son of a Prophet, but, *Shall a Trumpet be blown in the City, and the People be not afraid? Amos* 3. 6. *The Lion hath roared, who will not fear? the Lord hath ſpoken? who can but Propheſy*, ver. 8. The Symtoms and Signs we have upon us, are as when a Lion roareth when near his Prey, God ſeems to be angry, and will riſe up and terribly, Shake both Heaven and Earth, if it prove *Babylons* ruin (for there it may Iſſue) yet, *Who ſhall live when God doth this? Satan* is come down in a great rage becauſe his time is ſhort, Let me here add ſome of thoſe things which I fear are ſad Preſages of Approaching Miſeries and cauſe of Weeping for our ſelves and for our Children.

1. What a Time of Spiritual Plenty have we had! how has *England*, eſpecially *London* been exalted to Heaven in reſpect of means, but hath this plenty been prized, and this great means Improved? have we ſerved the Lord with joy of Heart, in the abundance of all things. Alas no! moſt of *Profeſſors* have rather

ther ſerved themſelves in a purſuit of the World and their own Worldly Intereſt. It ſeems as if there has been *a price put into the hands of fools that have had no heart to it*, Prov. 17. 16. Therefore God may cauſe us *to ſerve our Enemies with Hunger, and Nakedneſs, and in the want of all things*, I fear a Famine is a coming, a Famine, but not of Bread. *Behold the Days come, ſaith the Lord, that I will ſend a Famine in the Land, not a Famine of Bread, nor of Thirſt of Water, but of Hearing the Word of the Lord*, Amos 8. 11. The Removal of the Goſpel is the greateſt Judgment; the greateſt Sign of God's anger was *when the Glory went from the Cherubins*, Ezek. 9. 2. The Goſpel is the greateſt Mercy a People can injoy, therefore the Taking it away muſt be the worſt of Puniſhments: When that goes, God goes, Chriſt goes, and then *Popery*, the Devil, and all Evil comes, *Wo to them when I depart*. How little is it prized? Sound Doctrine is caſt under Contempt, and many are moſt pleaſed with airy Speculations, and uncouth Notions. People rather hear to feed their Ears and Curioſities, than for Edification and Profit to their Souls; the Heavenly Manna is eſteemed but

light Bread ; few will hear but at times, when they have nothing elſe to do, and when they hear the Word they will not do it.

2. What ſad Diviſions, Strife and Contentions are amongſt us, and what Contempt is caſt upon the Authority of true Churches ; nay, and what tearing of Churches to pieces, under the pretence of Zeal for God, when Pride, Ignorance and Self-Conceitedneſs is the cauſe of all. *When the Sheep fight and quarrel one with another, the Shepherd foretelleth a Storm is near:* Was there ever a more diſmal Preſage on this account upon a People than is amongſt us ? Yea, and it appears to be univerſal, *i. e.* amongſt People of all Perſwaſions. How do ſome Profeſſors expoſe others and load them with Reproaches and Infamy. *Report ſay they, and we will Report* ; 'tis the Voice of their Practices, if not of their Tongues.

3. How many faithful Miniſters are taken away, (when a King calls home his Ambaſſadours, tis a ſign he intends War) : and how are they that are left behind ſlighted ! what Arrows are let fly

fly daily againſt them and what little care taken of them, or of ſome who ſome times were greatly eſteemed! Some are look'd upon as Enemies for telling them the Truth, and how are ſome Truths and Ordinances decried for Errors, nay as bad as *Popery* that lie plain in Gods Word. Nay, and if you will vindicate; and practice them, look to't, you ſhall be under their new Perſecution, your Conſciences impoſed on, or your Perſons vilified, and this not in a Corner but Publickly. O Sirs, what can we look for!

4. How looſe and carnal, earthly and worldly, the generality of Profeſſers become? what difference do you ſee between Profeſſors and the Prophane in many reſpects? Do but obſerve them in their Tradings, Converſe, and Converſations, how like vain Wantons do the Daughters of *Sion* go. O the horrid Pride ſhewed in their Garbs and Dreſſes, and will not be reformed! where is that Holy, Heavenly and Humble walker with God. Do not many reſt upon a meer profeſſion, without the Life and Power of Religion? are there not now many fooliſh Virgins, nay are

they not half of them such, who have Lamps and no Oil? what then? why look for the *Midnight Cry*, 'tis at the door.

5. Is not the horrid Prophaneness of these Times a Just ground to fear, that a Shower of Wrath and Divine Vengeance is a coming? was there worse Wickedness found in *Sodom* than is now in *London*, nay is not *Sodomy* and what not found in this City? Be astonished, O ye Heavens! what is *London* a City of such Light, a place of Vision, become the Shame and Derision of Nations. Have not our Fruits been Grapes of *Sodom*, and our Clusters of *Gomorrah*, sure the Harvest is near Ripe for cutting down.

6. Is not *Atheism, horried Errors*, and Detestible Heresies (which never certainly so much abounded) a grand cause to fear a Dismal Hour is near? what old abominable Error and Heresie is not Broached among us Daily.

7. Is not the Contempt of all Revealed Religion and the treading Christ under-foot

foot a ſad ſymtom of Approaching Judgments. Inſtead of being *Chriſtianized* are we not in danger of being *Paganized*, while Natural Religion is cryed up as ſufficient to ſave mens Souls; men will not believe things which their natural depraved Human Reaſon, cannot comprehend tho the Goſpel is full of Myſteries, yet ſome are ſo Bold to affirm there is nothing myſterious in it: But is it not a Myſtery to believe Three to be One, and One to be Three; to believe the Father not older then the Son, and the Son to be equal with the Father; to believe in one nature there are three Perſons, and in one Perſon two Natures; to believe the *Ancient of Days* to become a *Babe of a Day old*, to believe a *Virgin* to have been a *Mother*, and her Son to be her Creator, to believe a man is freely forgiven and Pardoned; and yet all his Debts were fully paid; to believe we are Juſt and without Sin, and yet Sinners; and that we are Juſtified and Righteous by another Righteouſneſs. I ſay ſome, theſe are your Fancies and Idle Dreams; why ſo? becauſe they by their Human Reaſon can't comprehend them. And thus to theſe Gentiles, the Preaching of the Goſpel is accounted *fooliſhneſs*

as it was of Old to the Learned Greeks, 1 *Cor.* 1. 18. 23. How boldly do ſome deny the Deity of the Bleſſed Jeſus? what curſed Books daily come forth.

8. Is not the great neglect of a further proſecution of the Laws or not providing better to ſuppreſs Prophanneſs, a ſad ſign of Gods Diſpleaſure? are we not more *Zealous* for our own Concerns, then for the Concerns of God and Jeſus Chriſt?

9. Is not the Barrenneſs of the Church, and Gods withdrawings, or withholding that ſucceſs from the Word, which it uſed to have a fearful Symptom he is agoing away, and our day is near gone? are not the Shadows of the Evening long upon us, the Shadow being more and longer than the Subſtance.

10. and *Laſtly*, Let us look about; are there not other Signs alſo upon us of God's threatened Wrath? from the whole, is there not Cauſe for us *to Weep for our ſelves and for our Children*?

AP-

APPLICATION:

1. Let us bewail the great Apoſtacy of theſe Times. Do we thus requite the Almighty for all his choice Favours, and Infinite Love, and Goodneſs? What could he do more for us, and what could we do more againſt him? And,

2. O let us all Cry to God, take hold of God, and humble our ſelves: and bleſſed be his Name, who put it into the Heart of the King and Counſel to put us upon this Work! What need have we to ſmite upon our Breaſts, and cry out what have we done, and to keep many Days of Humiliation?

3. But how doth this reprove ſuch, whoſe Brow of Braſs will not ſuffer them to Confeſs their Sins to God; and is it not as bad in ſuch whoſe Principles do not lead them forth ſo to do?

4. Let us all ſtrive to believe in Jeſus, and improve the Goſpel; nay, and to Live the Goſpel while we have it.

5. And let us look for that Hour of Temp-

Temptation that is coming upon all that dwells upon the Earth, and be ready to meet the Lord in the way of his Judgements (who ſaith) *Thus will I do unto thee, O Iſrael, and becauſe I will do thus unto thee, prepare to meet thy God, O Iſrael.*

6. Moreover, let us all be prepared to Die, Death will come and we ought to be ready for it continually; and ſuch who are, need fear no Evil, *Say to the Righteous, it ſhall go well with you.*

7. *Laſtly*, Let us bear Poor *England* upon our Hearts, and Pray for the King and Parliament, that God would give them Wiſdom and Zeal for his Cauſe and Intereſt; and let us Cry for *London*, and for Gods *Zion*; yea, and for our Selves and Children; but let us be moderate in Weeping for ſuch who are in Heaven, or that are fitted to Die; and thus I ſhall End as I begun; *Weep not for me, but Weep for your Selves, and for your Children.*

FINIS.

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